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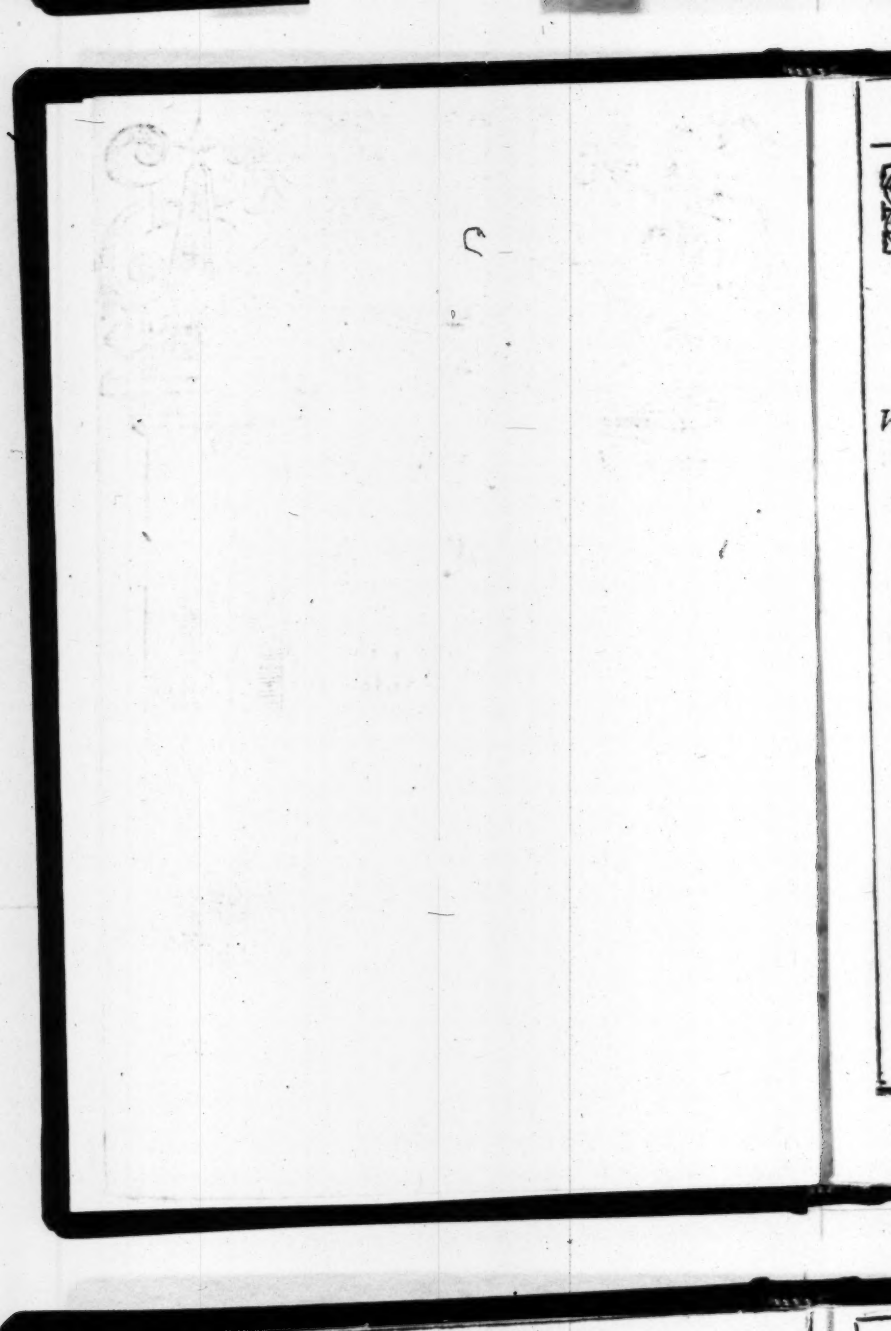
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ESAY 5. the 4. and 5.

V E R S E S.

*What could haue beene done
more to my Vineyard that
I haue not done in it? Where-
fore when I looked that it
should bring forth Grapes,
brought it forth wilde Grapes,
And now goe to, I will tell you,
what I will doe to my Vine-
yard; I will take away the
Hedge thereof.*



IT is a peece of a
Song (for so it is
called *Vers. I.* Alas,
what should songs
doe to an heauie heart, *Pro. 25.*

B

20.05

20. or Musicke in a day of Mourning, Howling and Lamentation is fitter for this occasion? Surely, as wee doe sometimes weepe for ioy; So doe wee Sing also for sorrow, Thus also doth the Prophet here; If it bee a Song, it is a Dump; *Esayes Lachrymæ*; fit for that (*Sheminith*) *gravis symphonia*, as *Tremelius* turnes it, which some sad Psalmes were set vnto: Both the Dittie, and the Tune are dolefull: There are in it three passionate straines; Fauours, Wrongs, Reuenge: Blessings, Sinnes, Iudgement; Fauours and blessings from God to Israel; Sinnes (which are the highest wrongs) from Israel to God; Iudgements, by way of reuenge

I. Ch. om. 55 21.

Psal. 6. 1.

Psal. 12. 1.

uenge, from God to Israel;
 and each of those follow vpon
 other; God begins with
 fauours to his people; They
 answere him with their finnes,
 hee replies vpon them with
 Iudgements; and all of these
 are in their height; the fauours
 of God are such as hee askes.
 What could be more; the sins
 are aggrauated by those fa-
 uours; what worse then wilde
 Grapes and disappoiment?
 And the Iudgements must be
 aggrauated to the proportion
 of their finnes, what worse
 then the Hedge taken away,
 the Wall broken, the Vinyard
 troden downe, and eaten vp:
 Let vs follow the stepps of
 God, and his Prophet, in all
 these; And when we haue pas-

sed these in Israel, let vs seeke to them at home : What should I need to craue attention; the busines is both Gods, and our owne.

God and wee beginne with fauours; fauours not meane and ordinary; not expressed in a right-downe affirmation, but in an exostulatorie, and selfe-conuincing Question; *What could haue beene done more to my Vineyard that I haue not done to it?* Euery word is a new obligation. That Israel is a Vineyard is no small fauour of God, that it is Gods Vineyard, is yet more; that it is Gods Vineyard so exquisitely cultivated, as nothing more could bee either added, or desired, is most of all:

Israel

Israel is no vast Desert, no
 wilde Forrest, no moorish
 Fenne, no barren Heath, no
 thornie Thicket but a Vine-
 yard; a Soyle of vse and fruit.
 Looke where you will in
 Gods Booke yee shall neuer
 finde any liuely member of
 Gods Church compared to
 any but a fruitfull Tree; Not
 to a tall Cypresse the Em-
 bleme of vnprofitable Honor,
 nor to a smooth Ash the Em-
 bleme of vnprofitable Prela-
 cie; that doth nothing but
 beare Keyes: nor to a double-
 coloured Poplar, the Em-
 bleme of Dissimulation; nor
 to a wel shaded Plane, that hath
 nothing but Forme; nor to a
 hollow Maple, nor to a trem-
 bling Aspe; nor to a prickly
 B 3 Thorne;

Thorne; shortly, not to any
 Plant whatsoeuer whose fruit
 is not vsfull and beneficiall;
 Heare this then yee goodly
 Cedars, strong Elmes, fast-
 growing Willowes, sappie
 Sycomores, and all the rest of
 the fruitlesse trees of the earth,
 I meane all fashionable and
 barren professors whatsoeuer,
 yee may shoote vp in height,
 yee may spread farre, shade
 well, shew faire, but what are
 yee good for? Yee may bee
 fit for the Forrest, Ditches,
 Hedgrowes of the World; yee
 are not for the true sowing
 soyle of Gods Israel; that is a
 Vineyard; there is place for
 none but Vines; & true Vines
 are fruitfull: He that abideth
 in me bringeth forth much
 fruit,

fruit, saith our Saujour, *Iohn*
15.5.

And of all fruits, what is comparable to that of the Vine? Let the Vine it selfe speake in *Iothams* Parable, *Iud.* 9.19. Should I leaue my Wine which cheareth God and man? How is this? God cheared with Wine? It is an high hyperbole; Yet seconded by the God of truth; I *will drinke no more of the fruit of this Vine, till I drinke it new with you in my Fathers kingdom,* *Mat.* 26.29. It must needes be an excellent liquor which is vsed to resemble the ioyes of heauen: Yea, the bloud of the Sonne of God, that celestial nectar, which to morrow shall cheere our Soules, is it

otherwise resembled then by the bloud of the Grape? He is *Vitis vera*, the true Vine this is his iuice.

Alas; would God we had not too much cause to complaine of the pleasure of this fruit; Religion, Reason, Humanitie sauiour not to the palate of many in comparison of it? Wine is a mocker, saith *Salomon*: How many thousands doth it daily cheate of their Substance, of their Patrimony, of their Health, of their Wit, of their Sense, of their Life, of their Soule? Oh that we had the grace to bee sensible of our owne scorne, and danger; But this is the honour of the fruit, and the shame of the man: the excesse is not more

more our sinne, then the delicacie is the prayse of the Grape; For sweetnesse of verdure, then all Plants will yeild to the Vine; so tastfull, so pleasing, so delightfull vnto God are the persons, the graces, the endeauours of his Israel. Their persons are, *ευαγετοι. Rom. 12.1.* Their Loue is better then Wine *Cant. 4.10.* Their Almes are *δωρον ευωδιας,* a sweete smelling fauour, *Philip. 4.18.* Their prayers as euening Incense; of a most fragrant composition; and, for the rest of their wordes; The roose of their mouth is like the best Wine, *Cant. 7.9.* Accepration hath woont to bee the encouragement of forwardnesse; Honorable and beloued, how should this

this harden vs in our holy stations, in our conscionable actions; Whiles wee continue Vines it is not in the power of our imperfections, to lose our thanks; The delicatest Grape cannot bee so relish-some to the palate of man, as our poore weake obediences are to the God of mercies. Thou hast rauished my heart, my Sister, my Spouse, thou hast rauished my heart; saith Christ of his Church, *Cant. 4. 9.* The Vine is a noble plant, but a feeble and tender one; Other trees grow vp alone out of the strength of their owne sap; this grouels on the ground, and rots if it haue not an Elme to prop it; Like as Man, the best creature, is in his birth most

most helpless; and would presently die without outward succours; Such is the Israel of God; the worthiest peece of Gods Creation; yet of it selfe impotent to good; here is no growth, no life but from that Diuine Hand; Without Me can yee do nothing: They are no Vines that can stand alone; those proud Spirits, as they haue no need of God, so God hath no interest in them; His Israel is a Vineyard; and the Vine must be propped.

As a Vineyard, so Gods Vineyard. The Church shall be sure not to be Masterlesse: There is much waste ground that hath no Owner; our Globe can tell vs of a great part of the World, that hath
no

no name but *Incognita*, not knowne, whether it haue any inhabitant; but a Vineyard was neuer without a Possessor; till *Noah* the true *Ianus* planted one; there was no newes of any; Come into some wilde Indian Forrest all furnished with goodly Trees, you know not whether euer man were there; Gods hand we are sure hath beene there; perhaps not mans; but if you come into a well dressed Vineyard, where you see the Hillockes equally swelling, the stakes pitcht in a iust height & distance, and the Vines, handsomly pruned, now it is easie to say (as the Philosopher did when he found Figures) Here hath bin a man, yea a good husband

band. There is an vniuersall prouidence of God ouer the World; but there is a speciall eye, and hand of God ouer his Church: In this God challengeth a peculiar interest that is his (as wee heard worthily this Day) in a double right, of Confederation, of Redemption; Israel is my Sonne, yea my first borne, saith God to *Pharaoh*: Thou hast brought a Vine out of Egypt, thou hast cast out the heathen and planted it, saith the Psalmist, 80.8.

Oh the blasphemous diffidence of foolish men! Can we, dare we impute ill husbandry to the God of Heauen? Hath God a Vineyard, and shall he not tend it? Shall hee not mightily protect it? Goe on,
yee

yee Foxes, yee little Foxes,
 to spoile the tender Grapes;
 Goe on yee Boares of the
 Wood to waste this Vineyard,
 and ye wild beasts of the field
 to deuoure it; our sinnes, our
 sinnes haue giuen this scope
 to your violence, and our ca-
 lamitie: But yee shall once
 know that this Vineyard hath
 an Owner; euen the mightie
 God of *Iacob*; euery cluster
 that you haue spoiled shall be
 fetcht backe againe from the
 bloudie Wine-presse of his
 wrath: And in spight of all
 the gates of Hell, this Vine
 shall flourish. Euen so, Re-
 turne we beseech thee, O God
 of Hosts; looke downe from
 Heauen and visit this Vine:
 and the Vineyard which thy
 right

right hand hath planted : and the branch that thou madest strong for thy selfe.

Yee haue seene Israel a Vineyard , and Gods Vineyard ; now cast your eyes vpon the fauours that God hath done to his Vineyard Israel ; such, as that God appeales their owne hearts for Iudges ; *What could haue beene done more to my Vineyard that I haue not done ? Marke, I beseech you ; Hee doth not say , What could haue beene done more then hath beene done, but, more, that I haue not done ;* challenging all the acts done to his Vineyard for his owne ; as the Soyle is his, so is all the Culture ; Hee that else where makes himselfe the Vine, and his Father the Husbandman,

bandman, here, makes Israel the Vine, and himselfe the Husbandman; nothing is, nothing; can bee done to his Church that passeth not his hands: My Father still worketh, saith hee, and I worke. This worke, this care knowes no end, no limits. Many a good Husband ouer-tasks himselfe, and vndertakes more, then his eye can ouer-looke, or his hand sway; and therefore is faine to trust to the menagement of others; and it speedes thereafter. But the Owner of this Vineyard is euery where; and workes where euer he is; nothing can passe his eye, euery thing must passe his hand; This is the difference betwixt *Salomons* Vine-

Vineyard, and his that is greater then *Salomon*; *Salomon* lets out his Vineyard to Keepers, *Cant. 8, 11*. Christ keepes his in his owne hand; Hee vseth indeed the helpe of Men, but as Toolcs, rather then as Agents, he workes by them, they cannot worke but by him; Are any of you great Ones, Benefactours to his Church (a rare stile I confesse in these not dative but ablatiue times) yee are but as the hands of the Subalmoners of Heauen: God giues by you: Are any great Potentates of the earth secret or open persecutours of his Church: *Ashur* is the rod of my wrath, saith God; They are but as Gods pruning Kniues, to make his Vine
C bleede

bleed out her superfluous
 iuice : God cuts by them :
 He is the Author of both, men
 are the instruments. To him
 must we returne the prayse of
 his mercie in the one, and in
 the other, the awe of his
 iudgements, what euer is done
 to his Church, God doth it
 himselfe. Neither doth hee
 say, *What could I haue done more
 that I haue not done*, as our for-
 mer Translation reads it, with
 a reference to his absolute
 power ; according whereto,
 we know that he can do more
 then hee doth, more then hee
 will doe, but (חַיִּי וְחַיִּי) *Quid
 faciendum* ; *What could haue
 beene done more in respect of
 the exigence of the occasion* ;
 Would God set his omnipo-
 tent

tent Power vpon it, we know hee could make all the World Israel; he could make all Israel Saints, hee could haue made Deuils men, men Angels. But God vses not to proceed according to the rule of an absolute Omnipotencie, but according to the Oeconomic of his most holy, most wise, most iust Decrees: Whereby hee hath chalked out vnto men those wayes, and helpes of saluation, which hee sees fit for the attainment of that end; these are they wherein he hath not beene fayling to his Israel.

Of these hee sayes, *What could haue beene done more that I haue not done?* See what notice God takes, and what rec-

konings hee keepes of all the
 good that hee doth to any
 Church or people; he files up
 all his blessings; Hee is boun-
 tifull not profuse; open-han-
 ded; but not so as that his lar-
 gesse makes him respectlesse
 or forgetfull of his beneficen-
 ces; hee giues not like the pi-
 cture of *Fortune*, blindfol-
 ded; or, like an Almoner in a
 throng; hee knowes not to
 whom; he notes both the man
 and the fauour; In our gifts,
 our left hand may not know
 what our right hand doth, be-
 cause our weaknesse is subiect
 to a proud-selfe-conceit, and a
 mis-opinion of too much ob-
 ligation in the Receiuer, but
 he, whose infinite goodnesse
 is not liable to any danger of
 those

those infirmities which follow our sinfull nature, sets all his mercies on the score, and will not balke one of the least. Hee that could say to Israel I tooke thee from among the Pots, and to David, *I tooke thee from following the Ewes great with Lambe*; doe yee not thinke he still sayes to his Anointed, I brought you from weake in the Cradle to strong in the Throne; I kept you from treacherous hands; I returnd you safe from the dangers of your Southerne Voyage I haue giuen you not the hands and knees, but the harts of your Subiects. Doe I not thinke hee saith to mee, I brought thee from the serule to a pastorall staffe; to another,

I brought thee from the bench
of Iustice to the seate of Ho-
nour ; to an other I deliuered
thee from the Sword of thine
Enemie, from the bed of thy
sicknesse, from the walls of
thy restraint, from the Pow-
der Myne ; I made thee No-
ble, thee Rich, thee Potent ; I
made this Country populous,
that Citie wealthy, this King-
dome strong ; Bee sure, if
we be forgetfull, God will not
mis-reckon his owne mercies:
Our fauours are (like our
selues) poore and impotent,
worthy to bee scribled vpon
the Sand, that they may bee
waht off with the next waue;
his, are full of goodnesse, and
infinite compassion, fit for the
Marble of an eternall remem-
brance.

brance. Honourable and be-
 loued, Why doe not we keepe
 one part of the Tally, as hee
 keepes the other, that so wee
 may hold eeuen reckonings
 with our munificent God?
 How should wee meditate
 continually of the gracious
 and wonderfull works of his
 bountie, knowing that God
 hath so done his great works,
 that they ought to bee had in
 perpetuall memory; How
 should wee gratefully recount
 his fauours, and call the World
 about vs, with the swete fin-
 ger of Israel; *Come hither, and
 heare all yee that feare God, and
 I will tell you what hee hath done
 for my soule, Psal. 56. 16.* O
 God it is a iust quarrell that
 thou hast against vs for our

vnthankfulnesse; the familiaritie of thy blessings haue drawne them into neglect. Alas, thy mercies haue not beene sowne, but buried in vs; We haue beene gulfes to swallow them, not repositories to keepe them; How worthily do we smart, because wee forget. How iustly are thy iudgements seene vpon vs, because thy mercies are not. Away with this wretched ingratitude; *Oh loue the Lord, all yee his Saints, for the Lord preserveth the faithfull, and plentifully rewardeth the proud doer.*

Psal. 31. 23.

What then is it, O Lord, what is it that thou hast done, then which more could not bee done for thy Vineyard? Thou best knowest thine own mercies, and canst best ex-

presse them: thou that wouldst
 not haue vs. search into thy
 counsels, wouldst not haue vs
 ignorant of thy fauours: those
 are particularized in the fore-
 going words: In thy choice. In
 thy fence, In picking, In plan-
 ting, in ouersight, in pressing;

First, there is the aduan-
 tage of the place chosen; where
 hath hee settled his Vineyard
 but vpon a very fruitfull Hill?
 A double aduantage, An hill,
 and very fruitfull: Hills are
 held best for Vines; the de-
 cliuitie whereof giues much
 strength to the reflexion; so
 as the most generous Vines
 are noted to grow vpon the
 hills. Yet, there are barren hills;
 nothing but heapes of vnpro-
 fitable sands; this is a fruitfull
 hill,

hill, yea superlatiuey fruitfull, the horne of the Son of oyle, as it is in the originall; that is, by an Hebraisme; an hill eminently fat and fertile.

But what would it auail the ground to bee fruitfull, if it bee vnfenced, that the wild Bore, or the Foxes may spoyle it: as good no fruit as to no purpose.

Loe then here, Secondly, both an hedge, and, least that should not bee sufficient, a Wall.

But to what purpose should it be fenced with stones without, if it bee choaked with stones within; As therefore thirdly the stones were laide together in the Wall, for defence; So they were gathered

off

off from the soyle to auoide
offence.

But to what purpose is the
fruitfulnesse, fencing, stoning,
if the ground yeeld a plenti-
full Crop of Bryers, Thistles,
Weedes? *Iniussa virescunt gra-*
mina; ill Weedes grow fast;
here is therefore, Fourthly,
the maine fauour to this Vine-
yard, that the owner hath
planted it with choicest Vines;
It is the praise of the Earth, to
foster any Plant that is put into
the bosome of it; it is the chief
care of the Husbandman to
store it with Plants of worth:

Now all this prouision of
soyle, Fencing, Stoning, Plan-
ting, were nothing without a
continual ouer-sight; the wise
owner therefore. Fifthly, builds,
not

not a Bowre, not a Banqueting house, for pleasure, but a Towre for suruay ; and that not in some obscure Angle, but in the midst of the Vineyard, that hee may view the carriage of his labourers, and descric the first danger of the annoyances.

Lastly, to what purpose were all this choyce, Fencing, Stoning, Planting, ouer-sight, if when the Grapes are grown to their due ripenesse, they should not bee improued to an vsefull Vintage, this must be done by the Wine-presse; That is set vp : and now, what can remaine, but the setting vnder of Vessels to receiue the comfortable iuice, that shall flow from these, so well husbanded clusters. All

All this hath God done for his Vinyard, what could haue beene done more?

Not to dwell in the mysts of Allegories; God himselſe hath reade this Riddle. *The Vineyard of the Lord of boasts is the house of Israel: And the house of Israel is his Church.* The Church is Gods hill, conspicuous for his wonderfull fauours (though not euer) euen to the eye of the World; not an hidden vnheeded Valley. A fruitfull Hill, not by nature, but by grace; Nature was like it selfe, in it, in the World; God hath taken it in from the barren Downes, and gooded it: his choice did not find but make it thus.

Thus chosen hee hath fenced

7

Vase 7.

ced it about with the hedge of Discipline, with the wall of his Almighty protection.

Thus fenced hee hath ordained, by iust censures to picke out of it those stones of offence, which might hinder their holy proceedings, and keepe downe the growth of the Vines; whether scandalous Men, false Opinions, or euill Occurrences,

Thus cleared, he hath planted it with the choyest Vines of gracious motions, of wholesome Doctrines,

Thus planted, hee hath ouerlookt it from the Watch-towre of Heauen, in a carefull inspection vpon their wayes, in a prouident care of their preservation.

Thus

Thus ouer-looked, he hath indeuoured to improve it by his seasonable Wine-presse in reducing all these powers, and fauours, to act, to vse; whether by fatherly corrections, or by suggesting meet opportunities of practice; And now hauing thus chosen, fenced, cleared, planted, watched, and ordered to straine his Vines, hee sayes most iustly what could haue beene done more that I haue not done?

Certainely it is not in the power of any humane apprehension to conceiue what act could be added to perfect his culture, what blessing could be added to the indearing of a Church. If hee haue made choyce of a people for his owne

owne, If he haue blessed them with good gouernement, with safe protection, If he haue remoued all hinderances of their proficiencie ; If hee haue giuen them wholesome instructions, and plide them with solicitations to good ; If his prouident eye haue beene euer ouer them for their deliverances ; If lastly, he haue v-sed both faire & foule meanes to wring from them the good iuice of their obedience ; Say men are Angels. What could haue beene done more ? What Church so euer in the World can make good to it selfe these specialties of mercie , Let it know that God hath abated nothing to it of the height of his fauour.

These

These are the fauours
 wherewith God hath begun
 to Israel, now turne your eares
 to the answere that Israel re-
 turnes to God, see the mer-
 cies of a good God requited
 with the rebellions of a wic-
 ked people; wherefore when
 I looked that it should bring
 forth grapes, brought it forth
 wilde grapes? A wofull issue
 of such blessings: wild grapes,
 and that with the disappoint-
 ment of Gods expectation.

Two vsual faults doth God
 find with any vicious Tree;
 No fruit, Ill fruit, The one in
 omission of good, the other,
 in commission of sinne: The
 fig-tree in the way is cursed
 for the one; Israel here taxed
 for the other.

D

What

What then are these wilde,
 or as *Pagnine* renders it *vua
 putida* , rotten Grapes? God
 hath not left it to our ghesse,
 but hath plainly told vs *v.7.* in
 an elegant parenomastie I look-
 ed for (*מַשְׁטָם*) iudgement
 and behold (*מַשְׁטָם*) a wound
 or scab : that is oppression) I
 lookt for *מִצְדִּיק* Iustice, and be-
 hold (*מַעֲרָה*) clamour. General-
 ly what euer disposition or act,
 vncultured nature doth , or
 would produce of it selfe, that
 is a wild grape : Particularly,
 the Holy Ghost hath here
 instanced in seuerall sinnes, so
 stiled: A self-greatning oppres-
 sion, *vers.8.* A setled drunken-
 nesse and wilfull debauched-
 nesse, *vers.11.* A determined
 resolution of wicked courses,

verse

verse 18. A nicknaming of
 good and euill, *verse 20.* A
 selfe conceitednesse in their
 owne wayes, *verse 21.* Briberie
 in their Iudges, 1. 23. Pride in
 their women 3. 16. obdured
 infidelitie in all 6. 10. Wilde
 grapes indeed, such as cor-
 rupted nature yeelds without
 a correction, without an alte-
 ration: shee her selfe is wilde;
 shee can yeeld but what shee
 hath, what she is; Please your
 selues who list in the opinion
 of your faire, and sweet, and
 plausible disposition; yee shall
 find nature at her best but a
 wild Vine; In me that is in my
 flesh there dwelleth no good;
 saith the chosen Vessel: Wild
 grapes, for the harshnesse and
 sowrenesse of the taste; for

D 2 the

the odiousnesse of their Ver-
 dure to the palate of the Al-
 mighty; the best fruits of na-
 ture are but glorious finnes,
 the worst are horrible abho-
 minations: Such are the wild
 grapes of Israel; which yet
 could not haue beene so ill if
 God had not beene put into
 an expectation of better, and
 if this expectation had not bin
 crosied with disappointment:
Wherefore, when I looked that
it should bring forth Grapes,
brought it forth wilde Grapes?
 Had only Maples, or Thornes,
 or Willowes growne there,
 God would not haue lookt
 for Grapes; had only wilde
 Vines growne there; G O D
 would not haue lookt for plea-
 sing clusters, but now, that
 God

God furnished the Soyle with
 Noble and Generous Plants,
 with what scorne, and indigna-
 tion doth hee looke vpon
 wilde Grapes? Fauours be-
 stowed raise expectation, and
 expectation frustrated doubles
 the iudgement : The very
 leaues and the high way drew
 a curse vpon the Fig-tree;
*Woe be to thee Chorazin, Woe be
 to thee Bethsaida Sonne of man*
 what shall be done to the Vine
 of all trees? *Woe bee to thee O
 Vineyard of Israel : I will take
 away the hedge thereof, and it
 shall bee eaten vp; I will breake
 downe the wall, and it shall bee
 trodden downe.*

My speech should now des-
 cend to the wofull vengeance,
 that God threats to and in

flicts vpon his Israel ; A fit
 Theame for so heauie a day ;
 the Hedge of good gouern-
 ment and wholsome Lawes
 shall bee trodden downe; the
 wall of Diuine Protection
 shall be broken ; the beasts of
 the Field and Forrest shall be
 let in ; the Grapes deuoured,
 the Trees brouzed and tram-
 pled vpon, the roots extirpate;
 to the full and finall vastation
 of Israel; to the scorne and his-
 sing of all Nations, to the iust
 terror of all the World, whiles
 that dearling people which
 was once the example of
 Gods mercy, is now become
 the fearefull spectacle of his
 furie, and reuenge; suruiuing
 only in some few abhorred,
 and despised Vagabonds, to
 shew

shew that there was once such
 a Nation : But the time and
 occasion call my thoughts
 homeward, and inuite me ra-
 ther, to spend the rest of my
 houre , in paralleling Israels
 blessings, sinnes , threats of
 iudgement with our owne :
 Wherein our interest shall bee
 a sufficient motiue of our at-
 tention; Gather you together
 therefore, gather you , O Na-
 tion, not worthy to be loued;
 and cast backe your eyes vpon
 those incomparable fauours,
 wherewith God hath prouo-
 ked, and indeared this Iland;
 in which, I dare boldly say we
 are, at the least , his second Is-
 rael. How hath hee chosen vs
 out of all the Earth, and diui-
 ded vs from the rest of the

World, that wee might be a
 singular patterne, and strange
 wonder of his bounie; what
 should I speake of the whole-
 some temper of our Clime;
 the rich prouision of all use-
 full Commodities; so as wee
 cannot say only as Sanchez
 did, *I haue moisture enough
 within my owne shell*, but as
 Dauid did, *Poculum exuberans,
 My cup runnes ouer* to the sup-
 ply of our Neighbour Nati-
 ons; what speake I of the po-
 pulousnesse of our Cities, the
 defencednesse of our shoares;
 these are nothing to that hea-
 uenly treasure of the Gospel,
 which makes vs the Vineyard
 of God and that sweet peace,
 which giues vs the happie fru-
 ition of that sauing Gospel:

Albion

Albion doe we call it? nay (as he rightly) *Polyolbion*; richly blessed; O God, what, where is the Nation, that can emulate vs in these fauours?

How hath hee fenced vs about, with the hedge of good Discipline, of whole some Lawes, of gracious Govern-ment; with the brazen wall of his Almighrie, and miraculous protection; Neuer Land had more exquisite Rules of Iustice, whether mute, or speaking: Hee hath not left vs to the mercie of a rude Anarchie, or a tyrannicall violence, but hath regulated vs by Lawes of our owne asking, and swayd vs by the iust Scepters of moderate Princes

Neuer Land had more con-
uincing

uincing proofes of an Omnipotent Tuition; whether against forraine Powers, or secret Conspiracies; Forget if yee can the yeare of our Inuasion, the Day of our *Purim*; Besides the many particularities of our deliuerances filed vp by the pen of one of our worthy Prelates.

How hath hee giuen vs meanes to remoue the rubs of our growth; and to gather away the stones of false doctrine, of hereticall prauitic, of mischieuous machinations that might hold downe his truth: And, which is the head of all, How hath he brought our Vine out of the Egypt of Popish Superstition, and planted it; In plaine termes, how hath

hath hee made vs a truly-orthodoxe Church ; eminent for puritie of doctrine, for the graue and reuerend solemnitie of true Sacraments, for the due forme of gouernment, for the pious and Religious forme of our publike Lyturgie ; with what plentie hath hee showred vpon vs the first and latter raine of his heauenly Gospel ? With what rare gifts hath hee graced our Teachers ? With what pregnant spirits hath hee furnisht our Academies ? With what competencie of maintenance hath he heartned all learned Professions ? So as in these regards ; we may say of the Church of *England*, *Many Daughters haue done ver-
tuously, but thou excellest them all.*

How

PROV 31.29.

How hath the vigilant eye of his prouidence out of his doore of Heauen watcht ouer this Iland for good? not an heliſh Pioner could mine vnder ground, but hee eſpied him; not a darke Lanterne could offer to deceiue midnight, but he deſcries it; not a plot, not a purpoſe of euill could looke out, but he hath diſcouered it; and ſhamed the Agents, and glorified his mercie in our deliuerance.

Laſtly, how infinitely hath his louing care laboured to bring vs to good? What ſweet opportunities, and encouragements hath hee giuen vs of a fruitfull obedience? and when his fatherly counſels would not worke with vs, how hath
he

he scrused vs in the Winepresse
 of his heauie afflictions; one
 while, with a raging Pestilence,
 another while, with the insolence
 and preualence of enemies,
 one while with vnkindly seasons,
 another while, with stormie and
 wracking tempests, if by any
 meanes hee might fetcht from vs
 the precious iuice of true penitence,
 and faithfull obedience; that we
 might turne and liue; If the
 presse bee weightie, yet the wine
 were sweet.

Lay now all these together,
*And what could haue beene done
 more for our Vineyard, O God,
 that thou hast not done?* Looke
 about you, Honourable and
 Christian hearers, and see
 whether God haue done thus
 with

with any Nation ; Oh neuer,
neuer was any people so
bound to a God: Other neigh-
bouring Regions would think
themselves happie in one
drop of those blessings which
haue powred downe thicke
vpon vs : Alas, they are in a
vaporious and marish vale,
whiles wee are seated on the
fruitfull Hill; they lie open to
the massacring Knife of an
emie, whiles we are fenced:
they are clogged with misera-
ble incumbrances, whiles we
are free; Briers, and Bram-
bles ouerspread them, whiles
we are choicely planted; their
tower is of offence, their wine-
presse is of bloud. Oh the la-
mentable condition of more
likely Vineyards then our
owne;

owne ; who can but weepe
 and bleed to see these wofull
 calamities that are false vpon
 the late famous and flouri-
 shing Churches of Reformed
 Christendome? Oh, for that
Palatine Vine, late inocula-
 ted with a precious bud of
 our Royall Stemme ; that
 Vine not long since rich in
 goodly clusters ; now the in-
 sultation of Boares, and prey
 of Foxes ; Oh for those poore
 distressed Christians in *France*,
Boheme, *Silesia*, *Moravia*, *Ger-*
manie, *Austria*, *Valtoline*, that
 groane vnder the tyrannous
 yoke of Antichristian op-
 pression ; how glad would they
 bee of the crummes of our
 Feasts ; how rich would they
 esteeme themselves with the
 very

very gleanings of our plenti-
full crop of prosperitie; How
do they looke vp at vs, as euen
now Militantly triumphant,
whiles they are miserably wal-
lowing in dust and bloud; and
wonder to see the Sun-shine
vpon our hill, whiles they are
drenched with storme and
tempest in the Valley?

What are we, O God, what
are we, that thou shouldst bee
thus rich in thy mercies to vs,
whiles thou art so seuerer in
thy iudgements vnto them?
It is too much, Lord, it is too
much, that thou hast done for
so sinfull and rebellious a
people.

Cast now your eyes aside
a little, and, after the view of
Gods fauours, see some little
glimpse

glimpse of our requitall; say,
 then, say, O Nation not wor-
 thy to be beloued; What fruit
 haue ye returned to your bene-
 ficent God? Sin is impudent;
 but let me challenge the impu-
 dent forehead of sinne it selfe;
 Are they not sowre and wilde
 Grapes that we haue yeelded?
 Are we lesse deep in the sins of
 Israel, then in Israels blessings?
 Complaints, I know, are vn-
 pleasing, how euer iust; but
 now, not more vnpleasing, the
 necessarie. *Who is me, my mother,*
that thou hast borne me a man of
contention; I must cry out in this
sad day, of the sins of my people.

Ier. 15. 10.

The Searchers of Canaan,
 when they came to the brook
 of Esbeol, they cut down a branch,
 with a cluster of Grapes, and car-

E

ried

ried it on a staffe betweene two, to shew Israel the fruit of the Land, Numb. 13. 23. Giue me leaue, in the search of our Israel, to present your eyes with some of the wilde grapes that grow there, on euery hedge: And what if they bee the very same that grew in this degenerated Vineyard of Israel?

Where we meet first with oppression; a Lordly sinne, and that challengeth precedence (as which is commonly incident to none but the great (though a poore oppressor (as he is vnkindly) so he is a monster of mercilesnesse.) Oh the loud shrieks and clamours of this crying sinne! What grinding of faces, what racking of Rents, what de-
tention

tention of wages, what inclo-
 sing of Commons, what in-
 grossing of Commodities,
 what griping exactions, what
 straying the aduantages of
 greatnesse, what vnequall le-
 uies of Legal payments, what
 spightfull Sutes, what Depo-
 pulsations, what Vsuries, what
 violences abound etery where?

The sighes, the teares, the
 bloud of the poore pierce the
 Heauens, and call for a feare-
 full retribution; This is a
 fowre Grape indeed, and that
 makes God to wring his face
 in an angry detestation.

Drunkennesse is the next;
 not so odious in the weaknes
 of it as in the strength: Oh
 wofull glory; strong to drinke:
 Woe is me, how is the World

turn'd beast? What bouzing,
 and quaffing, and whiffing,
 and healthing is there on eue-
 ry bench; and what reeling
 and staggering in our streets?
 What drinking by the Yard,
 the Die, the Dozen? What
 forcing of pledges. VVhat
 quarrels for measure; and
 forme? How is that become
 an excuse of villany, which
 any villany might rather
 excuse. I was drunke. How
 hath this torrent, yea this
 deluge of excesse in meates
 and drinks drowned the face
 of the Earth, and risen many
 Cubits aboue the highest
 Mountaines of Religion and
 good Lawes? Yea would God
 I might not say that which I
 feare, and shame, and grieve
 to

to say, that euen some of them which square the Arke for others, haue beene inwardly drowned, and discouered their nakednesse. That other inundation, scoured the World, this imputes it, and what but a Deluge of fire can wash it from so abominable filthines.

Let no Popish Eaucs-dropper now smile to thinke what aduantage I giue by so deepe a censure of our owne profession; Alas, these sinnes know no difference of Religions; would God they themselues were not rather more deepe in these foule enormities; we extenuate not our guilt; what euer wee sinne, wee condemne it as mortall; they palliate wickednesse with the faire

pretence of Venialitie; shortly; They accuse vs, we them, God both:

But where am I? How easie is it for a man to loose himselfe in the finnes of the time? It is not for mee to haue mine habitation in these blacke Tents; Let me passe through them running: VWhere can a man cast his eye not to see that which may vex his soule?

Here Briberie and corruption in the seats of Iudicature: their Periuries at the Barre; here partialitie and vniust conuincie in Magistrates, there disorder in those that should be Teachers; Here Sacriledge in Patrons, there Simoniacall contracts in vnconscionable Lenits; Here bloo
die

die Oathes and Exccrations
there scurrile prophanenesse.
Here cozening in bargaines,
there breaking of promises;
Here perfidious Vndermi-
nings, there flattering suppa-
rasitations: Here pride in both
Sexes, but especially the wea-
ker, there Luxurie and VVan-
tonnesse.

Here contempt of Gods
Messengers, there neglect of
his Ordinances, and violati-
ons of his Dayes: the time
and my breath would sooner
faile me then this wofull Bed-
roll of wickednesse:

Yet alas, were these the
sinnes of Ignorance, of Infir-
mitie, they might bee more
worthy of pittie then hatred;
But oh, the high hand of our

presumptuous offences; wee
 draw iniquitie with the strings
 of vanitie, vp to the head, vp
 to the eare, and shoot vp these
 hatefull shafts against heauen:
 Did wee sit in darknesse and
 the shadow of death, as too
 many Pagan and Popish Re-
 gions doe, these workes of
 darknesse would be lesse in-
 tolerable: but now, that the
 beames of the glorious Go-
 spell haue shined thus long,
 thus bright in our faces; Oh
 me, what can we plead against
 our owne confusion? Oh
 Lord, where shall we appeare,
 when thy very mercies aggra-
 uate our sinnes, and thy iudge-
 ments? Why shouldst thou not expect
 fruit from a Vineyard so cho-
 sen,

sen, so husbāded, & wo worth
 our wretchednesse that haue
 thus repayd thee; Be confoun-
 ded in thy selfe, O my Soule,
 bee confounded to see these
 deplored retributions; Are
 these Grapes for a God? Doe
 yee thus requite the Lord, O
 foolish people and vniust;
 Hath hee for this made vs the
 mirrour of his mercies to all
 the World, that we should so
 shamefully turn his graces in-
 to wantonnesse? Are these
 the fruites of his choyce, his
 Fencing, his Reforming, his
 Planting, his watch Towre,
 his Winepresse? O Lord, the
 great and dreadfull God, kee-
 ping the couenants, and mer-
 cies to them that loue thee,
 we haue sinned, and commit-
 ted

Dan 9. 4.

D. 11. 9. 16, 19.

ted iniquitie, and haue rebelled, by departing from thy precepts, and from thy iudgements; Oh Lord, righteouſneſſe belongeth to thee, but vnto vs confuſion of faces, as at this day; wee know, we acknowledge how iuſt it may bee with thee to pull vp our hedges, to breake downe our Wall, to root vp our Vines; to deſtroy and depopulate our Nation, to make vs the ſcorme and Prouerbe of all Generations; But O our God, *Let thine anger and thy fury bee turned away from thy Ieruſalem, thy holy Mountaine. O Lord heare, O Lord forgive, O Lord barken, and doe: deferre not for thine owne ſake, O our God, for thy Citie, and thy people are called by thy Name:* But

But alas, what speake I of
 not deferring, to a God of
 mercie, who is more forward
 to giue, then we to craue; and
 more loath to strike then wee
 to smart, and when hee must
 strike, complains, *Why will ye
 dye O house of Israel?* Let mee
 rather turne this speech to our
 selues; the delay is ours; Yet
 it is not too late, either for our
 returne, or his mercies; The
 decree is not (to vs) gone
 forth, till it bee executed; As
 yet our Hedge stands, our
 wall is firme, our Vine growes;
 These sharpe monitions, these
 touches of Iudgement haue
 beene for our warning, not
 for our ruine; Who knowes if
 he will not returne, and yet
 leaue a blessing behind him:

Oh

Oh that we could turne vnto him with all our heart, with Fasting, and with Weeping, and with Mourning; Oh that wee could truly and effectually abandon all those abominable Sinnes, that haue stirred vp the Anger of our God against vs; and in this our day, this day of our solemne humiliation, renew the Vowes of our holy and conscionable obedience: Lord God, it must be thou onely that must doe it; Oh strike thou our flintie hearts with a sound remorse, and melt them into teares of penitence for all our sins; Conuert vs vnto thee, and we shal be conuerted; Lord heare our Prayers, and regard our teares, and reforme our Liues, and

remoue thy Plagues, and re-
 nue thy louing countenance,
 and continue & adde to thine
 old mercies; Lord affect vs
 with thy fauours, humble vs
 for our Sinnes; terrifie vs with
 thy Iudgements; that so thou
 maist hold on thy fauours,
 and forgiue our Sinnes, and
 remoue thy Iudgements; euen
 for the sake of the Sonne
 of thy loue Iesus Christ
 the righteous, to
 whom, &c.

FINIS.



Post-script.

Since it seemed good to that Great Court, to call this poore Sermon (amongst others, of greater worth) into the publike Light; I haue thus submitted to their pleasure: And now, for that they pleased to bid so high a rate, as their command, for that meane peece, I do willingly giue them this my other Statue into the bargaine.

This worke preceded (some little) in time, that which it now followes in place, not without good reason: Authoritie sends forth that, this, will: and my will hath learned

learned euer to giue place to authoritie. Besides my desire to saue the labour of Transcriptions, I found it not vsfit, the World should see, what preparatiue was giuen for so stirring a Potion; neither can there be so much need, in these languishing times, of any discourse, as that which serues to quicken our mortification; wherein I so much reioyce to haue so happily met with those Reuerend Bishops, who led the way and followed me, in this holy Seruice. The
God of Heauen make all our
endeauours effectuall to the
sauing of the soules
of his people.

AMEN.

I turned over to the place to an-
 other, but my desire to find
 the labour of my brethren, I
 found it not. In the world
 I will see what preparation was
 made for the future of the
 world; and there will be so much need
 of those faithful men, of any
 sort, as that which serves to
 strengthen our mortification; where
 I so much rejoice to have so
 many men with these Remains
 of the Holy Spirit, who led the way and fol-
 lowed me in this holy Service. The
 Lord of Heaven make all our
 endeavours effectual to the
 saving of the souls
 of his people.
 Amen.

A
SERMON
P R E A C H ' T
TO HIS MAJESTY

His Majesty, on the Sunday
before the Fast, (being
March. 30.) at
White-hall.

*In way of preparation for that
holy Exercise.*

By the B. of EXETER.

L O N D O N,
Printed by M.F. for Nath.
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SPERMION

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GALAT. 2. 20.

*I am crucified with Christ. Ne-
uerthelesse I liue, &c.*



EE that was
once tossed in
the confluence
of two Seas,
Acts 27. 41.
was once no
lesse straited

in his resolutions betwixt life and
death, *Philip.* 1. 23. Neither doth
my Text argue him in any other
case here; As there he knew not
whether hee should choose, so

F 2

here

here hee knew not whether hee had. *I am crucified*, there hee is dead: yet *I liue*, there he is aliue againe; Yet not *I*, there he liues not; but *Christ in mee*, there hee more then liues. This holy correction makes my Text full of wonders, full of sacred riddles. 1. The liuing God is dead vpon the crosse, *Christ crucified*; 2. St. Paul who dyed by the sword, dyes on the crosse. 3. St. Paul who was not Paul till after Christs death, is yet crucified with Christ. 4. St. Paul thus crucified yet liues. 5. St. Paul liues not himselfe, whiles he liues; 6. Christ who is crucified, liues in Paul; who was crucified with him.

Seethen here both a Lent, and an Easter; A Lent of mortification
on

on, *I am crucified with Christ.* An Easter of resurrection, and life, *I live, yet not I, but Christ lives in mee:* The Lent of my Text will bee sufficient (as proper) for this season; wherein my speech shall passe through three long stages of discourse: *Christ crucified, St. Paul crucified, St. Paul crucified with Christ.* In all which, your Honorable and Christian patience, shall as much shorten my way, as my care shall shorten the way to your patience.

Christ's crosse is the first lesson of our infancy, worthy to bee our last, and all: The great Doctor of the Gentiles affected not to fly any higher pitch. *Grande crucis sacramentū, as Ambrose.* This is the greatest wonder that euer earth,

1 Tim 3.16.

or heauen yeelded. God incarnate was *μεγα λωστερον*, but God suffering, and dying was so much more, as death is more penall then birth: The Godhead of man, and the blood of God are two such miracles, as the Angels of heauen can neuer enough looke into, neuer admire enough.

Ruffine tells vs that among the sacred characters of the Egyptians, the crosse was anciently one, which was said to signifie eternall life; hence their learned sort were conuerted to, & confirmed in the faith. Surely, we know that in Gods Hieroglyphicks, eternall life is both represented, and exhibited to vs by the Crosse. That the Crosse of Christ was made of the tree of life, a slip whereof

the Angels gaue to *Adams* sonne,
 out of Paradise, is but a Iewish
 legend; *Galatine* may belecue it,
 not wee; but, that it is made the
 tree of life to all beleeuers, we are
 sure; This is the onely scale of
 heauen; neuer man ascended thi-
 ther, but by it. By this, Christ
 himselfe climbd vp to his owne
 glory. *Dominus regnauit a ligno*, as
 • *Tertullian* translates that of the
 Psalme, Father glorifie thy name,
 that is saith he, *Duc me ad crucem*,
 Lift me vp to the tree, not of my
 shame, but of my triumph. Be-
 hold, we preach Christ crucified (saith
 St. Paul) to the Iewes a stumbling
 blocke, to the Greekes, foolishnesse, but
 to them which are called, Christ the
 power of God, and the wisdom of God
 1 Cor. 1. 23. Foolish men, that

stumble at power, and deride
 wisdom. Vpbraid vs now, ye
 fond lewes and Pagans, with a
 crucified Saviour; it is our glo-
 rie, it is our happinesse, which ye
 make our reproch: Had not our
 Saviour dyed, he could haue bin
 no Saviour for vs; had not our
 Saviour dyed, we could not haue
 liued; See now the flagge of our
 deare Redeemer, this Crosse, shi-
 ning eminently, *in loco pudoris*, in
 our foreheads: and if we had any
 place more high, more conspi-
 cuous, more honourable, there
 we would aduance it. O blessed
 Iesu, when thou art thus lifted vp
 on thy crosse, thou drawest all
 hearts vnto thee: there thou lea-
 dest captiuitie captiue, and giuest
 giuest gifts vnto men. Yee are
 deceiued

deceiued O yee blind Iewes and
 Paynimes, ye are deceiued; It is
 not a gibbet, it is a throne of ho-
 nour, to which our Saviour is
 raised; A throne of such honour,
 as to which heauen and earth,
 and hell, doe, and must veile. The
 Sun hides his awfull head, the
 earth trembles, the rockes rend,
 the graues open, and all the frame
 of nature doth homage to their
 Lord in this secret, but diuine
 pompe of his crucifixion: And
 whiles yee thinke his feet and
 hands despicably fixed, behold,
 he is powerfully trampling vpon
 hell and death, and setting vp
 trophies of his most glorious vi-
 ctory; and scattering everlasting
 Crownes, and Scepters vnto all
 beleeuers.: O Saviour, I doe ra-
 ther

ther more adore thee, on the *Caluary* of thy passion, then on the *Tabor* of thy transfiguration, or the *Oliuet* of thine ascension: and cannot so affectuously blesse thee for *Pater clarifica*, Father glorifie me, as, for, *My God, my God, why hast thou forsaken me*; sith it is no newes for God to bee great, and glorious; but, for the eternall and euer-liuing God, to be abased; to be abased vnto death, to the death of the crosse, is that which could not but amaze the Angels, and confound Devills, and so much more magnifies thine infinit mercie, by how much an infinite person would become more ignominious. All *Hosannaes* of men, all *Alleluiahs* of Saints and Angels come short of this Maie-

stick

sticke humiliation : *Blessing,*
honour, glory, and power be unto him
that sits upon the throne, and to the
Lambe for euer, and euer, Reuel. 5.

13. And yee (honorable and
 beloued) as euer ye hope to make
 musicke in heauen, learne to tune
 your harpes to the note and dicty
 of these heauenly Elders; Reioyce
 in this, & reioyce in nothing but
 this crosse; not in your transitory
 honors, titles, treasures, wch will
 at the last leave you in consolately
 sorrowfull; but in this crosse of
 Christ; whereby the world is
 crucified to you, and you to the
 world. Oh clip and embrace
 this precious crosse with both
 your armes, and say with that
 blessed Martyr, *Amor meus cruci-*
fixus est, my loue is crucified.

Those

His eyes looke
to the Gen-
tiles &c.

Those that haue searched into the monuments of *Ierusalem*, write that our Sauour was crucified with his face to the West, which howsoever spightfully meant of the Iewes, (as not allowing him worthy to looke on the holy Citie and Temple) yet, was not without a mystery; *Oculi eius super Gentes respiciunt* saith the Psalmist, As Christ therefore on his crosse look't towards vs sinners of the Gentiles, so let vs look vp to him; Let our eyes be lift vp to this brazen serpent, for the cure of the deadly stings of that old serpent: See him, O all ye beholders; see him hanging vpon the tree of shame, of curse, to rescue you from curse, and confusion, and to seoffe you in euerlasting
bles-

blessednesse : see him stretching
 out his armes to receiue, and em-
 brace you ; hanging downe his
 head to take view of your misery,
 opening his precious side to re-
 ceiue you into his bosome, open-
 ing his very heart to take you in
 thither, pouring out thence wa-
 ter to wash you, and blood to
 redeeme you : O all ye Nazarites
 that passe by, out of this dead Ly-
 on, seeke and find the true honey
 of vnspeakable, and endlesse
 comfort.

And ye great Masters of *Israel*,
 whose lips professe to preserue
 knowledge, leaue all curious and
 needlesse disquisitions, and with
 that diuine and extaticall Doctor
 of the Gentiles, care onely to
 know, to preach, Christ and him
 crucified.

But

But this, though the summe of the Gospel, is not the maine drift of my Text: I may not dwell in it, though I am loath to part with so sweet a meditation: From Christ crucified turne your eyes to *Paul* crucified; you haue read him dying by the sword; heare him dying by the crosse; and see his morall, spirituall, liuing crucifixion.

Our Apostle is two men, *Saul* and *Paul*; The old man, and the new; in respect of the old man he is crucified and dead to the law of sinne; so as that sinne is dead in him; neither is it otherwise with euery regenerate. Sin hath a body, as well as the man hath, (*who shall deliuer mee from this body of death?* Rom. 7. 24. A body

body that hath limmes, and parts; *Mortifie your earthly members*, saith our Apostle, *Colos. 3. 5*. Not the limmes of our humane body, which are made of earth, (so should wee bee *hostes natura*, as *Bernard*) but the sinfull limmes, that are made of corruption, *Fornication, uncleannesse, inordinate affection, &c.* The head of sinne is wicked deuices; the heart of sinne, wicked desires; the hands and feet of sinne, wicked executions; the tongue of sin, wicked words; the eyes of sinne, lustfull apprehensions; the forehead of sinne, impudent profession of euill; the backe of sinne, a strong supportation and maintenance of euill; all this body of sinne is not onely put to death, but to shame

shame too; so as it is dead with
 disgrace, *I am crucified*. St. Paul
 speaks not this singularly of him-
 selfe, but in the person of the re-
 newed; sinne, doth not, cannot liue
 a vitall, and vigorous life in the
 regenerate. Wherefore then (say
 you) was the Apostles complaint
ταλαιπώρος εἰμι &c. *Wretched man that I*
am, who shall deliuer me from this bo-
dy of death? Marke, I beseech you;
 it was the body of sin; not the life
 of sinne; a body of death, not the
 life of that body; Or if this body
 had yet some life, it was such a
 life, as is left in the limmes when
 the head is struck off; some dying
 quiverings, rather as the remain-
 ders of a life that was, then any
 act of a life that is: Or, if a further
 life, such a one as in swounds,
 and

and fits of epilepsie, which yeelds breath, but not sense; or if some kind of sense, yet no motion, or if it haue some kinde of motion in vs, yet no manner of dominion ouer vs. What power, motion, sense, reliques of life are in a fully crucified man? such a one may waft vp and downe with the winde, but cannot mooue out of any internall principle.

Sinne and grace cannot more stand together in their strength, then life and death: In remisse degrees all contraries may bee lodged together vnder one rooffe; Saint *Paul* sweares that he dies daily, yet he liues; so the best man sinnes hourelly, euen whiles hee obeyes; but the powerfull and ouer-ruling sway of sinne is in-

G

com-

compatible with the truth of regeneration. Euery *Eſau* would be carying away a bleſſing; No man is willing to ſit out. Ye ſhall haue ſtrong drinkers, as *Eſay* calls them, *Eſay* 5. 22. Neighing ſtallions of luſt, as *Ieremy* calls them, *Ier.* 5. 8. Mighty hunters in oppreſſion, as *Nimrod*, *Gen.* 10. 9. rotten talkers, *Ephesians* 4. 9. which yet will be challenging as deepe a ſhare in grace, as the conſcionableſt: Alas how many millions doe miſerably delude themſelues with a meere pretēce of Chriſtianity; *aliter vivunt, aliter loquuntur*, as he ſaid of the Philoſophers. Vaine hypocrites, they muſt know that euery Chriſtian is a crucified man: How are they dead to their finnes, that walke in
their

their sins? how are their sinnes
 dead in them, in whom they stir,
 raigne, flourish? Who doth not
 smile to heare of a dead man that
 walkes? Who derides not the so-
 lecisme of that Actor, which ex-
 prest himselfe fully dead by say-
 ing so? What a mockery is this?
 eyes full of lust, itching eares, scur-
 rilous tongues, bloody hands,
 hearts full of wickednesse, and
 yet dead? Deceiue not your
 solues deare Christians, if ye loue
 them; This false death is the
 way to the true eternall, incom-
 prehensibly-wofull death of bo-
 dy and soule: If yee will needs
 doe so, walke on ye falsly dead,
 in the wayes of your old sinnes,
 be sure, these pathes shall lead you
 downe to the chambers of euer-

lasting death; if this be the hanging vp of your corruptions, feare to hang in hell. Away with this hatefull simulation; God is not mocked; Yee must either kill, or dye. Kill your sinnes; or else they will bee sure to kill your soules, apprehend, arraigne, condemne them; fasten them to the tree of shame; and, if they be not dead already, breake their legs & armes, disable them to all offensive actions; as was done to the theeues in the Gospell; so shal you say wth our blessed Apostle, *I am crucified.*

Neither is it thus onely in matter of notorious crime, and grosse wickednesse, but thus it must be in the vniuersall cariage of our liues, and the whole habituall frame of our dispositions; In both

both these, we are, we must bee crucified. Bee not deceiued my brethren, it is a sad and austere thing to bee a Christian; This worke is not frolicke, iouiall, plausible; there is a certaine thing call'd true mortification, required to this businesse; and who euer heard but there was paine in death? but, among all deaths, in crucifying? what a torture must there needs be in this act of violence? what a distention of the body, (whose weight is racke enough to it selfe?) what straying of the ioynts? what nayling of hands and feet? Nener make account to bee Christians without the hard taskes of penitence. It will cost you teares, sighes, watchings, selfe-restraints, selfe-

G 3 struglings,

struglings, selfe-denyalls : This word is not more harsh then true ; Yee delicate hypocrites, what doe yee talke of Christian profession, when ye will not abate a dish from your belly, nor spare an houres sleepe from your eyes, nor cast off an offensive rag from your backes for your God? In vaine shall the vassals of appetite challenge to be the seruants of God: Were it that the Kingdome of God did consist in eating, and drinking, in pampering and surfets, in chambering and wantonnesse, in prancking and vanity, in talke and ostentation : Oh God how rich shouldest thou bee of subiects, of Saints? But if it require abstinence, humiliation, contrition of heart, subiugation of our flesh,

flesh, renunciation of our wills,
 serious impositions of labor some
 deuotions ; O Lord, what is
 become of true Christianity ?
 where shall we seeke for a cruci-
 fied man ? Look to our Tables,
 there yee shall finde excesse and
 riot ; Look to our backs, there
 yee shall finde proud disguises,
 looke to our conuersation, there
 ye shall finde scurrile and obscene
 iollity : This liberty , yea this li-
 centiousness is that, which opens
 the mouthes of our aduersaries ,
 to the censure of our real impiety ;
 That slander which *Julian* could
 cast vpon *Constantine*, that ^{even}
 led him to ~~diuina~~ delicacie, to in-
 temperance, the very same doe
 they cast vpon vs : they tell vs of
 their strict Lents, frequent fast-

ings, Canonickall houres, sharpe penances, their bashfull shrifts, their painefull scourgings, their solitarie Cells, their woolward and barefoot walkes, their hard and tedious pilgrimages, whiles wee (they say) deny nothing to backe or belly; fare full, lie soft, sit warme, and make a wantō of the flesh, whiles vve professe to tend the spirit. Brethren, heare a little the words of exhortation: The bragges of their penall will-worship shall no whit moue vs; All this is blowne away with a *Quisquisiuit?* Baals Priests did more then they, yet were neuer the holier: But for our selues, in the feare of God see that we do not iustifie their crimination; whiles they are in one extreame, placing

placing all Religion in the outside, In touch not, taste not, handle not, let not vs be in the other, not regarding the externall acts of due humiliation : It is true that it is more easie to afflict the body, then to humble the soule; A dramme of remorse is more then an ounce of paine: O God, if whippings, and haire-clothes, and watchings would satisfie thy displeasure, who would not sacrifice the blood of this vassall (his body) to expiate the sinne of his soule? who would not scrub his skin, to ease his conscience? who would not freeze vpon an hardle, that hee might not fry in hell? who would not hold his eyes open, to avoid an eternall vniest and torment?

ment? But such sacrifices and oblations, O God, thou desirest not; *The sacrifice of God is a broken spirit; a broken and a contrite heart* O God, thou wilt not despise; Yet it is as true, that it is more easie to counterfeit mortification of spirit, then humiliation of body; there is paine in the one, none in the other: He that cares not therefore to pull downe his body, wil much lesse care to humble his soule; and he that spares not to act meet and due penalties vpon the flesh, giues more colour of the soules humiliation. Deare Christians, it is not for vs to stand vpon niggardly termes with our Maker, he will haue both; He that made both, will haue vs crucified in both; The old man doth

doth not lie in a limme, or facultie, but is diffused through the whole extent of body and soule, and must bee crucified in all that it is. *Jeremias* saith the chosen vessell, *I beat downe my body*; my body, as well as my spirit; Giue me leaue yee Courtiers and Citizens; Lent is wont to be a penitentiall Time, If ye haue soundly and effectually shruen your selues to your God, let mee enioyne you an wholsome and sauing penance for the whole yeare, for your whole life: Yee must curbe your appetites, yee must fast, yee must stint your selues to your painful deuotions; ye must giue peremptorie denyalls to your owne wills, ye must put your knife to your throat in

Salomons

Salomons sense. Thinke not that
 ye can climbe vp to heauen with
 full panches, reaking euer of In-
 dian smoake, and the surfets of
 your gluttonous cramming and
 quaffings; Oh easie and pleasant
 way to glory; From our bed to
 our glasse, from our glasse to our
 boord; from our dinner to our
 pipe, from our pipe to a visit, frō
 a visit, to a supper, from a supper
 to a play, from a play to a ban-
 quet, from a banquet to our bed:
 Oh remeber the quarrell against
 damned *Dines*; hee fared sumptu-
 ously every day; hee made nei-
 ther Lents, nor Embers ad 200m
 as he said, euery day was gaudie
 and festiuall, in rich futes, in daintie
 morsels, and full draughts, *In-*
tus mulso, foris oleo, as he said, now
 all

Wine within,
 Oyle without.

all the world for a drop, and it is too little. *Væ satoris*, woe to the full, saith our Sauour; but euen nature it selfe could abhominat, *bis de die satorum*, One that is full twise a day. One of the finnes of our Sodom is fulnesse of bread: What is the remedy? It is an old word, *that hunger cures the diseases of gluttony*. Oh that my words could preuaile so farre with you, Honourable and beloued Christians, as to bring austere abstinence and sober moderation into fashion; The Court and Citie haue led the way to excesse, your example shall prescribe, yea administer the remedie; The heathen man could say, hee is not worthy of the name of a man that would bee a whole day in plea-

Cic. de Fin.

pleasure, what, and we alwaies?
In fasting often, saith *St. Paul*;
 what, and wee neuer? *I fast*
twise a weeke, saith the *Pharisee*,
 and wee *Christians*, when? I
 speake not of *Popish* mock-fasts,
 in change, not in forbearance, in
 change of courser cates of the
 land, for curious dainties of the
 water, of the flesh of beasts, for
 the flesh of fish; of vntoothsome
 morsells for *seruitiunculae delicatae*,
 as *Hierome* cals them; Let me ne-
 uer feast, if this bee fasting; I
 speake of a true, and serious mace-
 ration of our bodies, by an ab-
 solute and totall refraining from
 sustenance; which howsoever in
 it selfe it bee not an act pleasing
 vnto God, (for well may I inuent
St. Paul, neither if we eat not, are we
 the

*the better, neither if we eat, are we
 the worse, 1 Cor. 8. 8.) yet, in the
 effect it is; *singulare sanctitatis ara-
 trum*, as that Father termes it; The
 plow beares no Corne, but it
 makes way for it; it opens the
 soile, it teares vp the briers, and
 turnes vp the furrowes; Thus
 doth holy abstinence; it chastises
 the flesh, it lightens the spirit, it
 disheartens our vicious disposi-
 tions, it quickens our deuotion.
 Away with all factious combi-
 nations; Euerie man is master of
 his owne maw; Fast at home,
 and spare not, leaue publike ex-
 ercises of this kinde to the com-
 mand of Soueraigne powers;
*Blow the trumpet in Zion, sanctifie
 a fast*, saith *Ioel 2. 15.* Surely this
 Trumpet is for none but Royall
 breath;*

breath; And now (that, what I
 meant for a suit, may be turned to
 a iust gratulation) how doe wee
 blesse the God of heauen, that
 hath put it into the heart of his
 Anointed to set this sacred trum-
 pet to his lips: Neuer was it,
 neuer can it bee more seasonable
 then now. Now that wee are
 falne into a warre of religion;
 Now that our friends and Allies
 grone either vnder mis-cariage,
 or danger; Now that our distres-
 sed neighbours implore our help
 in teares, and bood; Now that
 our God hath humbled vs with
 manifold losses; Now, that we
 are threatned with so potent ene-
 mies; Now that all Christen-
 dome is embroyled with so mi-
 serable and perillous distempers;
 Oh

Oh now it hath seasonably pleased your Maiestie to blow the Trumpet in *Zion*, to sanctifie a fast, to call a solemne Assembly; The miraculous successe that God gaue to your Maiestie and your Kingdome, in this holy exercise, may well incourage an happy iteration; How did the publike breath of our fasting prayers cleanse the aire before them? How did that noysome pestilence vanish suddenly away, as that which could not stand before our powerfull humiliations? If we bee not straitned in our owne bowels, the hand of our God is not shortned; O Daughter of *Zion*, gird thee with sackcloth, and wallow thy selfe in ashes, make thee mourning and most

Ier. 6. 28.

H bitter

*bitter lamentation; Fast and pray
 and prosper:* And in the meane
 time, for vs, let vs not thinke it
 enough to forbear a meale, or to
 hang downe our heads like a
 bulrush for a day; but let vs
 breake the bands of wickedness,
 and in a true contrition of soule
 vow & performe better obedi-
 ence. Oh then, as wee care to
 auert the heauie iudgements of
 God, from our selues, and our
 land, as we desire to traduce the
 Gospell with peace, to our poste-
 ritie; Let each man humble one;
 Let each man rend his heart,
 with sorrow for his owne sins,
 and the sinnes of his people;
 Shortly, let euery man ansacke
 his owne soule, and life, and offer
 an holy violence to all those sin-
 full

full corruptions which haue stirred vp the God of heauen against vs; and neuer leaue till in truth of heart, he can say with our blessed Apostle, *I am crucified.*

Ye haue seene *Christ crucified*, St. *Paul crucified*, see now both crucified together, *I am crucified with Christ*; It is but a cold word, this, *I am crucified*; it is the company that quickens it: He that is the life, giues it life, and makes both the word, and act glorious, *I am crucified with Christ.*

Alas! there is many a one crucified, but not with Christ; The couetous, the ambitious man is selfe-crucified; hee plots a crowne of thorny cares for his owne head; he peirces his hands and feet with toyle some, and

painful vndertakings, he drencheth himselfe with the vineger, & gail of discontentinets, he gores his side, and wounds his heart with inward vexations : Thus the man is crucified, but with the world, not with *Christ*.

The enuious man is crucified by his owne thoughts; he needes no other gibbet, then another mans prosperitie ; because anothers person, or counsell is preferred to his, he leapes to hell in his owne halter ; This man is crucified, but it is *Achitophels* crosse, not *Christ*.

The desperate man is crucified with his owne distrust, hee pierceth his owne heart with a deepe, irremediable, vnmittigable, killing sorrow; hee payes his wrong

wrong to Gods iustice with a greater wrong to his mercy, and leapes out of an inward hell of remorse, to the bottomlesse pit of damnation. This man is crucified; but this is *Iudases* crosse, not *Christs*.

The superstitious man is professedly mortifyde; The answer of that Hermite in the storie is famous, why dost thou destroy thy body? because it would destroy mee; He vseth his body, therefore, not as a seruant, but a slaue; not as a slaue, but an enemy: He lies vpon thornes, with the Pharisee; little ease is his lodging, with *Simeon* the *Anachoret*; the stone is his pillow, with *Iacob*, the teares his food, with exiled *David*; hee lanceth his flesh

H 3

with

with the *Baalites* , hee digges his graue with his nayles; his meales are hunger, his breathings sighes; his linnen haire-cloth, lined and laced with cords, and wires; lastly, hee is his owne willing tormentor, and hopes to merit heauen by selfe-murder. This man is crucified, but not with Christ.

The Felon, the traitor is iustly crucified, the vengeance of the law will not let him liue; The Iesuiticall incendiary, that cares onely to warme himselfe by the fires of States, and Kingdomes, cryes out of his suffering; The world is too little for the noyse of our crueltie, their patience; whiles it iudgeth of our proceedings, by our lawes, not by our executions; but if they did suffer
what

what they falsly pretend, (as they now complaine of ease) they might be crucified, but not with Christ, they should bleed for sedition, not conscience: They may steale the name of Iesus, they shall not haue his society; This is not Christs crosse, it is the cross of *Barabbas*, or the two malefactors (*τῶν δυνάστην*) Marke 15. 7. All these and many more are crucified, but, not as St. Paul was here, *with Christ*. How *with Christ*? In partnership, in person: In partnership of the suffering; every particularity of Christs crucifixion is reacted in vs. Christ is the modell, wee the metall; the metall takes such forme as the modell giues it: so are we spread vpon the crosse of

H 4 Christ

Christ, in an vnanswerable ex-
 tension of all parts, to dye with
 him, as the Prophet was vpon
 the dead childe, to reuive him.
 Superstitious men talke of the
 impression of our Sauiours
 wounds in their Idol St. *Francis*.
 This is no newes; St. *Paul*; and
 every beleeuing Christian hath
 both the latter, and wounds, and
 transfixions of his Iesus wrought
 vpon him; The crowne of
 thornes pierces his head, when
 his sinfull conceits are mortified;
 His hippes are drencht with gall,
 & vineger, when sharpe & feuer
 restraints are giuen to his tongue:
 His hands and feet are nayled,
 when hee is by the power of
 Gods Spirit disabled to the wont-
 ed courses of sinne; His body

is

is stripped, when all colour and pretences are taken away from him; shortly, his heart is pierced, when the life blood of his formerly-raigning corruptions is let out. Hee is no true Christian that is not thus crucified with Christ.

Woe is me, how many fashionable ones are not so much as pained with their sinnes; It is no trouble to them to blasphemie; oppresse, debauch. Yea, rather it is a death to them to thinke of parting with their deare corruptions; The world hath bewitched their loue; That which *Erasmus* saith of *Paris*, that after a man hath acquainted himselfe with the odious sent of ie (*hospitibus magis ac magis adlubescit*) it grows into

into his liking more and more; is too true of the world, and sensuall mindes : Alas, they rather crucifie Christ againe, then are crucified with Christ. Woe to them that euer they were, for being not dead *with Christ*, they are not dead in *Christ*, and being not dead in *Christ*, they cannot but dye eternally in themselves; *For the wages of sinne is death* : death in their person, if not in their surety. Honorable and beloued, let vs not thinke it safe for vs to rest in this miserable and deadly condition; As yee loue your soules, giue no sleepe to your eyes, nor peace to your hearts, till ye finde the sensible effects of the death, & Passion of Christ your Sauour, within you, mortifying
all

all your corrupt affections, and
 sinfull actions, that yee may truly
 say with St. Paul, *I am crucified
 with Christ.*

Sixe severall times doe wee
 finde that Christ shed blood; In
 his Circumcision, In his Agonie,
 In his Crowning, In his Scour-
 ging, In his Affixion, In his
 Transfixion. The instrument
 of the first was the Knife; Of
 the second, vehemence of Passi-
 on; Of the third, the Thornes;
 Of the fourth, the Whips; Of the
 fift, the nailes; Of the last, the
 Speare: In all these we are, we
 must bee partners with our Sa-
 viour.

In his Circumcision; when
 we draw blood of our selues by
 cutting off the foreskinne of our
 filthy

filthy (if pleasing) corruptions.
Colof. 2. 11.

In his Agony, when we are deeply affected with the sense of Gods displeasure for sinne, and terrified with the frownes of an angry Father.

In his crowning with thornes, when we smart, and bleed with reproches for the name of Christ; when that which the world counts honor, is a paine to vs, for his sake; when our guilty thoughts punish vs, and wound our restless heads, with the sad remembrance of our sins.

In his scourging, when we tame our wanton, and rebellious flesh, with wise rigor, and holy seuerity.

In his Affixion, when all the powers

powers of our soules, and parts of our body, are strictly hampered, and vnremoueably fastened vpon the Royall Commandments of our Maker, and Redeemer.

In his Transfixion, when our hearts are wounded with diuine loue (with the Spouse in the *Canticles*) or our consciences, with deepe sorrow.

In all these, wee bleed with Christ; and all these (saue the first onely) belong to his crucifying. Surely, as it was in the old Law (*χωρίς αίματος χωρίς*) without blood shed there was no remission (*Heb. 9.22.*) so it is still, and euer, in the new. If Christ had not thus bled for vs, no remission; If wee doe not thus bleed with

with Christ, no remission.

There is no benefit, where is no partnership. If Christ therefore bled with his agony, with his thornes, with his whips, with his nayles, with his speare, in so many thousand passages, as tradition is bold to define, & we neuer bleed, either with the agony of our sorrow, for sinne; or the thornes of holy cares for displeasure; or the scourges of severe Christian rigour, or the nayles of holy constraint, or the speare of deepe remorse; How doe wee, how can we, for shame, say, we are crucified with Christ?

*Epi2. 120. ad
Honoratum.*

Divine St. *Austin*, in his Epistle, or booke rather to *Honoratus*, giues vs all the dimensions of the Crosse of Christ; The latitude he

he makes in the transuerse ; this
(saith hee) pertaines to good
workes ; because on this his
hands were stretched.

The length was from the
ground to the transuerse , this is
attributed to his longanimitie,
and persistance , for on that, his
body was stayed, and fixed.

The height was in the head of
the crosse, aboue the transuerse ;
signifying the expectation of su-
pernall things..

The depth of it, was in that
part, which was pitcht below
within the earth, importing the
profoundnesse of his free grace,
which is the ground of all his
beneficence. In all these must we
haue our part with Christ ; In
the transuerse of his Crols, by the
ready

ready extension of our hands to all good works of piety, iustice, charity. In the Arrectary, or beame of his Crosse, by continuance, and vninterrupted perseuerance in good; In the head of his crosse, by an high-eleuated hope, and looking for of glory; In the foot of his crosse, by a liuely and firme faith, fastening our soules vpon the affiance of his free grace, and mercy; And thus shall we be crucified with Christ, vpon his owne Crosse.

Yet lastly, wee must goe further then this, from his Crosse to his person.

So did *St. Paul*, and euery beleeuer, dye with Christ, that hee died in Christ: For, as in the first *Adam* we all liued, and sinned; so
in

in the second all beleeuers dyed,
that they might liue.

The first *Adam* brought in
death to all mankinde, but, at last,
actually dyed for none but him-
selfe; The second *Adam* dyed for
mankind, and brought life to all
beleeuers. Seest thou thy Sau-
our therefore hanging vpon the
Crosse, all mankinde hangs there
with him; as a Knight or Burgeis
of Parliament voyces his whole
Burrough, or Countrey: what
speake I of this? The armes and
legges take the same lot with the
head; Euery beleeuer is a limme
of that body; how can he there-
fore, but dye with him, and in
him? That reall vnion, then, w^{ch}
is betwixt Christ and vs, makes
the crosse and passion of Christ,

I

ours.

ours. So as the thornes pierced our heads, the scourges blooded our backs, the nayles wounded our hands & feet, and the speare gored our sides, and hearts : By vertue whereof, we receiue iustification from our sinnes, and true mortification of our corruptiōs. Euery beleeuers, therefore, is dead already for his sins, in his Sauour; he needs not feare that he shal dy againe. God is too iust to punish twise for one fault; to recouer the sum both of the surety, and principall : All the score of our arages is fully stricke off, by the infinite satisfaction of our blessed Redeemer; Comfort thy selfe, therefore thou penitent, and faithful soule, in the confidence of thy safety; Thou shalt not dy but liue,
since

since thou art already crucified
 with thy Sauour; He dyed for
 thee, thou dyedst in him; *Who*
shall lay any thing to the charge of
Gods elect? It is God that iustifies?
Who shall condemne? It is Christ
that dyed; yea rather, that is risen
again, and liues gloriously at the
right hand of God, making interces-
sion for vs: To thee ô blessed Je-
 su, together with thy Coeternall
 Father, and holy Spirit, three
 persons in one infinite, and in-
 comprehensible Deitie; be all
 praise, honour, and glory,
 now, and for euer.

Amen.

FINIS.

THEY ARE THE ONLY
 PEOPLE WHO ARE
 NOT IN THE
 HANDS OF THE
 ENEMY. THEY
 ARE THE ONLY
 PEOPLE WHO
 ARE NOT IN
 THE HANDS OF
 THE ENEMY.

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